

RESBYTERY

THE

Best of Society.

Humbly Dedicated to His Majesty

King GEORGE.

A

THE HISTORY

OF THE

KING GEORGE.

PRESBYTERY

THE

Pelt of Society;

In Answer to

Andrew Low's

Vindication of the Scots Kirk, in the Case
of Mr. WILLIAM DUGGD.

TOGETHER

With his *Introductory Epistle* to Sir James
Stewart of Good-tree's Approving of his
Zeal against the MITTRE and the
CROWN.

By T. R. of D——ls.

Not in

Take from the Devil, Envy, Pride and Arrogancy,
and what hurt is there in him?

Take from the Elect, Love, Meekness and Humility,
and what good is there in them?

HENRY MORE.

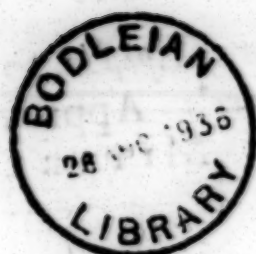
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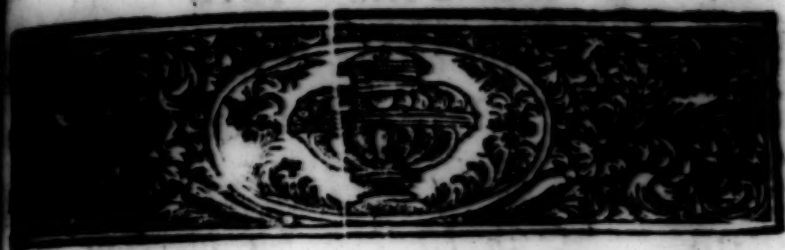
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I O

The KING.

SIR,



*HE Divine Providence having
set You over a People, who,
from the outmost Limits of
Three Nations, wait the Law
from Your Lips. Permit the Humblest of
Your Subjects, thus lowly to Accost Your
Majesty; and to beg that You will be
Graciously pleased, in some of Your most
leisure Hours, to take into Your Consideration,
the State of Your Ancient, though
now Obsorpted, Kingdom of Scotland, and
the Distressed Church in that Part.*

A 3

The

The Dedication.

*The Experience of Your Great and
al Grandfather, James the VI. of E
Memory; which, by the Title of Basil
Doron, he left in Legacy for his Son, w
let Your Majesty see what sort of Princi
ples he judg'd to be most deserving of the Roy
al Encouragement; and how far the
Prince was convinc'd, That the Enemies
of the Church, can be no Lovers of the
King.*

*Pardon, Great Sir, this free, but dutiful
Address; What I plead for, is from no
Authority than that of one of the far
sighted of Your Ancestors. Nor do I
it farther than it may suit with Your Ro
Wisdom: being with the utmost Submission,*

*May it please Your Majesty,
Your Majesties most Faithful Subject,
and most Obedient, and
most Humble Servant;*

EPISCOPILOS

J E R. XVIII. 18.

Then said they, come, let us devise Devices against Jeremiah.--- Come, and let us smite him with the Tongue.



Amongst the many Darts of the Wicked, this poison'd one of *Evil-speaking* has ever been the most Formidable; and which they have never fail'd to throw with Success; even against the just spotless and innocent, in all Ages. No Degree of Piety being Proof against its Force, nor Dignity soever above its Reach! For tho' the Armour of God can quell the Fiery Darts of the Devil; yet the Tongue of the *Slaver* wounds without Resistance, and one *Christian Person* is more hurtful in a Commonwealth, than all Hell let loose could be, if they wanted such to act upon.

This

This has been matter of Melancholy Consideration, to many an upright Heart, who have labour'd, with no small Pains, to live Blameless; and yet have had their Reputations blasted, by the Contagious Breath of any Abandon'd Wretch, whose Malicious Industry has been more Successful, than all their Honest Endeavours. The World being much better disposed, to cherish Calumny, than entertain Truth, Cultivate therefore by him who was a Liar from the Beginning.

Virtue, like a curious Plant, fills but a narrow Space; whilst *Vice*, like a Weed, overruns the Garden; and such as their Name is, so is their Activity: as an ingenious Poet hath luckily express'd,

*On Eagles Wings eternal Scandals fly;
Whilst Virtuous Actions are but born, and die.*

A serious Reflection on this lamentable Subject, induced Me to compassionate the Circumstances of this oppressed Gentleman *Mr. Dugud*; run down, I think, with Clamour and Noise. For when I consider *Mr. Dugud's* Case, the trifling Shifts, and ridiculous Artifices of the *Presbyterian* Catechisms against him; together with *Mr. Low's* Apology, or Vindication of their Proceeding

ceedings, in that Affair it put me in mind of another piece of Justice, I was inform'd, they had the Conscience to act upon one of their Brethren, who had the misfortune to have more Manners, and no less Learning than the Rest; which rendering him more Popular than was consistent with Parity; drew upon him the Hatred of the Party, who thought themselves thereby eclipsed, and that they could not recover their Lustre while he stood in their way. To remove this Impediment, it was thought necessary to Whisper it about, *That their shining Brother was Episcopally inclin'd*: which Jealousie once raised, quickly set their whole Society against him. Spies were set to mark his Steps, and every little Freedom of Conversation, was look'd upon as Criminal.

From out a Multitude of destructive Projects, the *Politicians* of the Party chuse, as the speediest and surest way to his Ruine, to bring him in as guilty of a foul Failing of the Flesh. And in order thereto, they Practis'd upon a well-meaning Man, of his Parish, to Swear it against him; having another, who, upon all occasions was ready to Depose for the Good of the *Kirk*.

B

They

They were obliged to use a great many Arguments, with the honest Parishioners, before they could bring him over to the Design; such as *The Glory of God, and the Interest of Religion*; which would be very much advanc'd, by having that Malignant Member lopt off; and it was no matter by what means it was done, provided it be accomplished; for that, all of them know, he was not a Sound (*viz. Orthodox*) Man, at the Heart: and tho' the Fact alledged, was short of Truth, yet the Thing they aimed at, was for the Service of Truth, and the Cause of Christ.

This lookt so fair, with the Simple Man, that he went along with them, and appearing before the *Presbytery*, after the thoroughpac'd Knight had Deposed; he was interrogate, *Whether or not he knew, his Minister was guilty of Adultery, with such a One naming the Man's own Wife*; she being the Woman condescended upon by the first Deponent. At which the Man, seem'd to awake, as from a Dream; and in a Passion, equal to the Affront, declar'd his Minister's Innocency, and after what Manner he had been put upon, to Witness against him. But that he never thought, his own Wife was the other Party, they mean'd to accuse; giving them Names according to their

their Natures; and ever after he relinquish'd their Communion.

This, as I was inform'd, is matter of Fact, and can be well attested if needful; tho' I do not wish, for the Sake of Christianity in general, that they would put me, or any for me; to the Pains of exposing Names, or to rake into the Scandals of those who lay so bold a Claim to Grace.

Let this be compar'd with Mr. *Duguid's* Case, and it will easily appear to the Impartial, how much of a Piece they are.

Nor are such Dealings much to be wonder'd at, if we rightly speculate the Nature of Presbytery, — which cannot bear, that one Member should out-top another, either in Sense, Piety, or Manners, more than in Jurisdiction or Rule. And a Man's Character is no less at Stake by being popular in the *Scots Kirk*, than Life and Fortune were wont to be, in the Ancient Commonwealths of *Rome* and *Venice*.

Which Consideration, as it rescueth Mr. *Duguid* from the Jaws of Calumny, whose Case entituled, *Scots Presbyterian Justice*, stands clean and untouch'd by the Vindicator,

tor, it being all matter of Fact, and consequently impregnable. So it likewise makes good the Title of these few Pages, the Design of *Society* being the Perfecting, as well as Protecting, of Human Nature; where Envious of that which is best, we may strive for Excellency, and that under the Oeconomy of such as are capable to distinguish the Deserving, and correct the Enormous. Which leaves no Room for Parity, nor so much as supposes it ever ought to be.

And I appeal to the Experience of such, as live among that sort of People, who have made an Elopement from the Hierarchy of the Church, that they may enjoy, what they improperly call, their Christian Liberty. Seeing the Coming of Christ, and the Preaching of the Gospel, were never meant to overturn the Powers which be, or to leave Mankind at large, to chuse after what Method they please to live. The greatest outward Priviledges, purchased by our Saviour's outward Coming, being that of breaking down the Partition-wall between Jew and Gentile, whereby those who stood formerly in the outer Court, may now look on the *Holy of Holies*, and see the Mytery of the Temple laid open. I say, to the Experience of such I appeal, who are acquainted with

with these Religious Levellers: what a harmonious Society they make? Hatred and Envy, Malice and Evil-speaking, abound in their most Solemn Meetings, as well as in their private Caballs, and if our Saviour's Characteristick be observ'd, *viz. by this shall all Men know, that ye are my Disciples, if ye Love one another*, we need not be hamper'd, in point of Charity, to conclude whose they are.

As Musick is made up of various Notes, sounding in their various Degrees, under the Direction of a Skilful Musician; so Government is made up of various Members, variously affected, and only tuneable, by being classed in various Orders, under the Direction of a Supreme Head, whose Artful and prudent Sway, conciliates into a Sympathy, by this wise Gradation, what would otherwise burst out into Antipathy and Confusion.

So are the Jarring Elements kept in awe! And thus is the Will of God perform'd in Heav'n! and who ever opposes such Oeconomy on Earth, may be well stild the **Pest of Society**, and Enemies to the Peace of the true *Jerusalem* and Commonwealth of *Israel*.

But

But to return to our *Vindicator*, whose ill-lick'd Performance, so awkwardly patch'd together, if trac'd through all its preposterous Windings, would swell this Paper to a far greater Bulk, than I either think to be needful, or the present Occasion can well allow. For he has wander'd so far from, (or, if that Expression offends him, kept so close to) his Text; as to join the Old Rebellion, to the late happy Revolution, affirming that from the Time of King Charles his Restoration, to the Time (as he expresses it in the 26th Page of his Epistle) that they Banish'd King James, *There was nothing to be seen but a continued Series of Tyranny and pittylefs Oppression in Church and State.* Jumping sometimes as far back as to the Reformation, and the Days of King James the 1st, of glorious Memory; coming forward again, justifying all the Grumblings, Seditions, Conspiracies and Rebellions that have since happen'd, *Pentland-Hills* and *Bodwell-Brigg* particularly insisted upon. Attributing the Whole to their Zeal for Religion and Jealousie of Civil Right, which, according to him, can never be safe within the Hedges of Episcopacy, or Arms of Monarchy; the First he would have thrown out of the
Articles

Articles of Christianity, and the Last depending on the Voice of the People.

O Glorious, and Praise-worthy Libertine! Where would this Spirit hurry thee? Or, how would'st thou have thy Countrey Govern'd? Has he who calls the Stars by their Names, left the Earth without Order? or do the Saints claim a Priviledge of doing that which seems good in their own Eyes? — Tell it not in *Gath*! Let it not be heard in *Askelon*! — Sure if thou hadst duly reflected on what thou wast about to write, we should have no need to have put thee in Mind, that those wholesome Statutes, pass'd in the Days of King *Charles the 2^d*, for Suppressing of Mobb and Tumult, which thou endeavour'st to Blacken by the Name of Sanguinary Laws, were owing to the Perverseness of those People thou wantest to excuse; and extorted as State Remedies against a Rebellion, which swell'd to that Height, that they Dash'd the Word *King* out of their Bibles, and put that of *Parliament* in its Place; and so harden'd were they in this Impiety, that when some who had thus Forfeit their Lives, had them again offer'd to them, if they'd so much as say, *God Save the King*, they refus'd it.

I know that the Advocates for Anarchy want to break the Force of this Instance;
by

by telling that such were fitter for a Bedlam than a Scaffold. But every one sees according to his *Level*, and Kings, being above their People, must be allow'd to have farther Views. There is a great Analogy betwixt the Body Politick, and the Body Natural, and as some Diseases may be cur'd with Purging, so there are others, that will not be remov'd without Blood.

That Wise and Prudent * Prince, whom his Enemies must acknowledge to have understood what belong'd to a King, remembering his Father's Case, which would be a Beacon for all his Posterity, had no mind to let that Madness increase, unwilling to leave his *Three Kingdoms* again, as a Bedlam for his People. But the Transactions of those Times, have been accounted for by Sir George Mackenzie, Dr. Monroe, and Mr. Sage, to the Satisfaction of the brightest Reason; and our *Vindicator* refuse what they have said, I sha'nt be asham'd to Succumb.

But he goes on yet further, and brings down his foul-mouthed Slander, to the present times, railing at the Bill for preventing the growth of *Schism*, passed in the last Session of Parliament, as a thing contrary to the Rights of Nature, against the Laws of Heaven,

* King Charles the Second.

Heaven; and a Protestation of every End of Government, p. 38. all which Disloyal Positions, and Seditious, if not Treasonable Innuendo's are couched by way of an Introductory, or rather Dedicatory, Epistle, inscribed to Sir James Stewart of Goodtrees, whose Patronage he claims, and that from the Topick of his being a Sufferer under the late Reign, as may be seen in the first Page of the said Epistle, where Her late Majesty, for removing of that Gentleman from being one of Her Solicitors, is branded with the Names of *Violence* and *Oppression*; and that in such Terms, as shews that neither Parliament nor Council, acting in concert with their Lawful Head, can escape their malicious Censures, or oblige them to fill that Rage, which, if as powerful, as implacable, would run every Form of Government down before it.

'Tis the part of a Subject to Obey, not to justify or impugn the Laws of the Nation. Which should ever be a Rule to me, without further Enquiry, did I not see that the groundless Clamours of restless Spirits, pass upon the Multitude for just Complaints; as will easily appear, in the matter of that Bill, so much decry'd by those very People, who enjoy the Sweetness of its Parallel at home. For all the Seminaries of Learning with-

In Scotland, whether they be Universities, Colleges, or Country Schools, are by express Statute, planted with such only as have sworn to the Presbyterian System; and not so much as one Publick Instructor of Town, to be seen, that has not subscrib'd the Westminster Confession of Faith; into which, by their Sponsors, all the Children, before the late Act of Toleration, behoved to be Baptized. And has not the Church of England, all the Reason imaginable, to be equally jealous of Her Safety, amidst a crooked and perverse Generation; and to fence Her self against the Encroachments of such, as cannot yet be satisfied; but by her Ruine; as may be clearly deduced, from what is already observed, and will yet more distinctly appear, if any will be but at the Pains, fairly and calmly to consider, the Character which the Accuser of the Brethren, who would be understood, as speaking the Genius of the Party, has, been pleased to give of those he calls *Episcopalians*, who, according to him, *swallow into all the measures of the Court, &c. and of Kings in general, who he says, are easily flattered into any Encroachments upon the Rights of Humane Nature, &c.* Language inconsistent with Presbyterian Principles, and to be expected from such as, own their privilege of calling Kings to Account.

'Tis true, there are some, who have very much wonder'd how those of the *Presbyterian Perswasion*, who believe that the Eternal Author of all things, acts so, as if the endless Groans of the Miserable were so less agreeable to his Nature, than the Hallelujahs of the Blessed, should be so keen Opposers of his Vicegerents; for if they love God, whom they thus describe; why should they hate his Rulers, although they cross their Liberty?

But how much alas! is it to be regretted, that Men owning the Authority of the Holy Scriptures, should so grossly apprehend them, or have so little regard to their Rule; the Apostle, St. Peter, speaks of such in his days, 2 Pet. 2. 11. *Presumptuous are they, self-willed, they are not afraid to speak Evil of Dignities; whereas Angels, that are greater in Power and Might, bring not railing Accusations against them before the Lord; but these, as natural brute Beasts, made to be taken and destroyed, speak Evil of what they understand not, &c.* Likewise the Holy Apostle, St. Jude, in the eighth Verse of his Epistle, *They despise Dominion, and speak evil of Dignities, yet Michael, the Arch-Angel, when contending with the Devil about the Body of Moses, durst not bring a railing Accusation against him.* He compares them with Cain and

in the 11th Verse of the same Epistle, which shews their Principle to be the same; and that it ever was, and must be, at Enmity with Dignity and Distinction. And which way soever these Modern Libertines, may couch their Rebellious Expressions, their Meaning is naturally the same, with that of the Debauch'd, tho' witty Satyrist,

*A King! curs'd be the Power and Name,
Let all Mankind from hence abhor them;
Whom Fools do Sacred first proclaim,
And then, like Slaves, fall down before them.*
Earl Rochester.

A Poem which with several others of the like Strain, they have carefully preserved, and industriously Published.

But we hope, that our Gracious Sovereign, when he comes to be fully apprized of these Matters, and has duly weighed their Consequences, and seen the Liberty they have taken in the late Reign, and even since his Accession to the Throne; their breaking down of a Legal Meeting-house, at Glasgow; and, to shew their Respect for Holy Things, committing the Service-Book to the Flames: will in time be Convinced, of the Significancy of that Proverb, *No Cross, no Crown*; and notwithstanding their insinuating

ating Jargon, throw the Viper from his Bosom, before his Warmth has strengthened it to sting.

We know that the Charter of *Presbytery* in *Scotland*, so much pleaded for, was founded, at the Revolution, on the Genius of the People. But if this Law was not figurative, and had somewhat of the *Synecdoche* in it, why so much Opposition to their so much beloved *Parity*; and why that one Church in ten has not been planted by them without Struggle? And why will they not yet, for ending of all further debates, put the Controversy on this issue, take the Poll of the People, and let most Votes carry it? I persuade my self, this would still have been agreed to on the other side, without Murmur. And if the Case thus stands, as on Trial it will be found, it's very hard that *Anarchy* should be suffered to thrive under *Monarchy*, and the best of Subjects starve beneath the best of Kings.

It is not to be doubted, but that these People, whose officious Care of what was never in Danger, will give them the first Access to be heard, will do all that their Malice can invent, to lessen the Credit of those who differ from them in their way of thinking;

thinking ; and strive to fix such Calumnies, on the long afflicted Sons of the Church of Scotland, as may render themselves the more Gracious, and keep those aloof, from the Royal Favour. Yet we hope, that he by whom Kings Reign, and who can turn the Hearts of Princes, as Rivers of Water, will make bare his Holy Arm, in Defense of the Oppressed, and so influence the Breast of our great and Prudent King ; whose Wisdom, like Solomon's, has fill'd the utmost Corners of the Earth, that he may so far imitate whom he so much resembles, as not to believe her, that made the first Complaint, the true Mother of the Child. —

Episcopacy, was ever the Support of Monarchy, and the true Sons of the Church the best of Subjects ; they believe God's Will to be performed by a Hierarchy in Heaven ; they pray it may be so done on Earth, and tender Obedience, as they did for Salvation. They never made a Complaint uneasy to their Prince, nor sought for more Liberty than the Law of God allow'd ; whereas their Adversaries, like the *Hypocrites*, can never be satisfy'd, unless they suck the Vitals of Government, I have most said the Blood of those, by whom they are maintained.

And now to sum up all in a Word or two in favours of that injur'd Young Man

Dag

Dugud, whose Ingenuity, and insuspicious Freedom, has brought him under the Lash of a Presbyterian Inquisition, as Fiery in its kind, as that of *Spain* or *Italy*; and I am apt to think, that what *Mr. Dugud* hath offered in his own Vindication, if compared with *Mr. Low's* Apology, will, to the Candid Reader, appear sufficient to exonerate him of the Charge, and convince the Unbiassed, that nothing but Blind Malice, could have hurried them on, in so groundless a Prosecution.

To make this the more evident, it will be needful to consider the Date of their Process, and the time condescended upon in their Libels against him. *Mr. Dugud* having passed his Courses of *Philosophy* and *Divinity* with Approbation, and received ample Testificates, Recommendatory of him, from the several Professors he Studied under, both at *Aberdeen*, and *Edinburgh*; and even from the Presbytery of *Edinburgh*, to the Presbytery of *Kirkcaldy*, upon which in *July*, 1710. he was Tried and Licensed; as none of them offered to deny; and had a Testimonial from the Presbytery of *Kirkcaldy*, 11 *September* 1712, wherein they imply declare, his Behaviour to have been sober, and Christian, and agreeable to his Character, as a Preacher of the Gospel, ever since he had been licensed: which at once over-

overturns all that may be alledged against him, seeing the pretended Crimes he is accused of, are said to be committed within the space above named : but how probably, considering these Testificates, let the World judge ; but Libel and Calumny, without any shadow of Reason to support them, has been the usual method that Party has taken, to run down such as differ from them, and to answer all, that with the clearest and strongest of Arguments, hath been offered against a *Shibboleth*, which they alone are capable to pronounce.

A plain Demonstration of this may be seen, from the Affair in hand, and that in two most important Instances ; The first is, that *Mr. Low* would palliate the *Presbyteries* Testificates in favour of *Mr. Dugud* ; by telling, that on receipt of them he promised to go to the *North*, where he expected Preferment. Which as it's false in fact, being refuted by *Mr. Dugud* in the open Committee, when *Mr. Pitcarne* had the Confidence to assert it, so to offer it now, as an Argument to justify their after rejecting of *Mr. Dugud*, does not a little reflect on the *Presbyteries* Partiality, not to call it Wickedness, in Pledging that Faith, to have a Man thrust in upon others, whom they could not in Conscience, suffer to be near themselves.

The *Second* is, that Mr. *Low*, pag. 49. of his Vindication, to justify the Synod of *Fife*, their Proceedure, after Mr. *Dugud* had given in his Declinature, affirms that Mr. *Dugud*, in his Protestation against the Assembly, omitted to insert as a Reason, That the *Commission* they referred his Case to, was a Court that had no Foundation in Law; To confute which, Mr. *Dugud* has in his custody, ready to be produced, the Authentick Protestation, Subscribed by a Publick Notary, and two Witnesses; wherein the Illegality of the said *Commission*, is the first and chief Ground insisted upon.

So that whoever considers Mr. *Dugud's* Case, and his said Declinature, and thereby weighs every Reason in it, as it stands Printed in Mr *Low's* Vindication, pag. 39, 40, 41, and 42. will see that there was no room for Vindicating of the Kirk of *Scotland* in that Affair; and that it contains solid Answers, to all that can be offered against Mr. *Dugud's* Conduct; as also it will appear there from, that the Synod of *Fife*, and their *Committee*, could not be esteemed Mr. *Dugud's* Judges, since they were Legally Appealed from, and the Appeal actually insisted upon, in so far as the Assembly passed a Sentence upon it, referring him to their *Commission*; a Court as

is above-said, that had no Foundation in Law, and could not subsist, after the Assembly was adjourn'd to judge in any Matter soever.

It would be but needless Repetition, to insert here at large, what Mr. *Dugud* hath so fully handled, in his Case; in which he first lays down the Matters of Fact, and then shews the Proceedure of the *Kirk* Judicatories against him; and instances in seven Particulars, how they have acted contrary to the Rules of Reason, and Justice, and even their own Institutions, bad as they are. He further gives unanswerable Objections, against the pretended Judges and Witnesses; and lastly, gives distinct and convincing Answers, to every Article of their pretended Libels, together with the Synod's malicious and confused Sentence following thereupon; and to the whole, he subjoyns, by way of Appendix, Authentick Letters in his Vindication, from those very Gentlemen, who were in Company with him, and Witnesses to his Behaviour, on those occasions, for which he is Accused.

But to convince the World, so far as 'tis possible for one Man to be heard against a Multitude, that Mr. *Dugud* sought by all the means imaginable, to have these Asper-

sions

sions wip'd off; and pressed, to the utmost of his Power, for a Legal Tryal of his Innocence. He raised a Process of Calumny, against seven or eight of those sanctified Teachers, who had most loudly vented themselves against his Reputation, citing them before the Commissaries of *St. Andrews*; who are indisputably the most competent Judges, in Matters of Scandal and Defamation; but they, conscious of their Iniquity, and sure to be cast, where they were not to be their own Judges, declin'd the Authority of the Court, and disabl'd Mr. *Dugud*, from prosecuting his Charge, by all the inhumane Ways, they could think of. Wherever he was owing any Money, they bought up the Debt, against him: and when that could not work their Ends, they got him fined, and imprisoned, as an Intruder in the Church of *Bruntisland*: and forc'd him to lye in the Tolebooth of *Edinburgh*, until he pay'd his Fine, and their Costs: and found Bail, not to preach in any Church, without their Appointment. Yea, and after he was liberate from this unmerciful Confinement, they order'd him to be again apprehended, for attempting to preach in a Meeting-House, which the People of *Bruntisland* had erected for him, from which last Severity, he fled to *London*; where he was, when the Synod of *Fife* pass'd

their finishing Sentence against him. Now let this be considered, and it will easily appear, who shunn'd a Legal Tryal.

The Iniquity is obvious, and the Oppression crying ; for besides that Mr. *Dugud* had Her Late Majesties Letters of Presentation, which gave him an undoubted Title to that Living, the Presbytery having no Legal Objection against him, as is sufficiently proved, he had likewise the hearty Call, and friendly Concurrence of all the Magistrates, Heritors, and almost all the Heads of Families, both in the Town and Parish of *Bruntisland*, several of whom were severely fined and imprisoned, for adhering to him ; yet so firm was their Respect for the Royal Prerogative, and Authority of their QUEEN, and so unshaken their Friendship for Mr. *Dugud*, that they could not be deterred from so just a Cause, but erected a Meeting-House, at their own Charge, and lately sent an ample Call, signed by all of them, inviting Mr. *Dugud* to come and accept of it, as the only Testimony of their Love, they could at present shew him, pressing him, to seek for Episcopal Orders, which if possible would render him more gracious to them : and Witnessing, in this their Call, to the Morality of his Behaviour, and that in as ample a manner, as one Man can vouch for another.

To

To be obliged then, to leave his Native Country, and part from so good and compassionate a People, exposed at the same time to all the Inconveniencies that Party Fury can bring upon him, as it must needs be emphatically grievous, so it can not miss of exciting a Pity, in the generous Part of Mankind. And although the Church of *England* shou'd be his *Asylum*, as the *Vindicator* raun- rously insinuates, it detracts nothing from her Purity, neither lessens her Honour, she having her Commission from him who protects the Opprest, and with whom the Penitent findeth Mercy. St. *Paul* Preached, what he once persecuted, and he who had been Ignorant, Injurious, and a Blasphemer, was, upon Conversion, blessed with the Right Hand of Fellowship.

The Ways of God are wonderful, and the Dealings of the Almighty past finding out ! who then can limit Providence, or set Bounds to the most High ? he calls, by infinite ways, and seeks the Good of his Creatures, through all their Wanderings ; and since this may be the means, which infinite Wisdom hath laid down, for bringing in this afflicted Young Man, to the true *Apostolick Church* ; why should any that pretend to Christianity, be offended in him ? we have but one Shepherd, and we look but for one Sheepfold ; which
happy

happy time may the Lord hasten, by letting every *Schismatick* see the Folly of his way. And here I shall shut up this Paper, with a short Ejaculation, for that all we, as our Fathers, have gone Astray.

I.

*Look down O Lord! on this Devoted Land,
Nor fill with Thunder thy uplifted Hand!
Lest Angry, Thou shouldst let it be,
Kindled by our Iniquitie.*

*And then who could the Wild-fire sbun;
How swift would the Destruction Run?
As Nephthe draws the distant Flame,
So Guilt on Vengeance acts the same.
O Guilt which Ages yet to come,
Must feel, and feeling Curse their Doome.
Unless, with Penitence appeas'd,
Th' Almighty be in Mercy pleas'd,
To heal those Breaches which our Sins have made;
O could I cast our Crimes into a shade.
Crimes which the Heathens blush to own,
And justify'd by British Folks alone.*

II.

But Heaven requires, that Mortals should confess,
 And even in Justice, we can do no less;
 Since that no other Reparation can
 Be made to God, for any Crime by Man.
 Where shall I then begin the dismal Roll?
 O that a Part were taken for the Whole.
 And sure a Part, can but in publick pass!
 Forgive me Thou, who views in thy own Glass,
 What was, and is, and can, yet will not be.
 It was a Lust of Liberty,
 That made us break the sacred Mound,
 Or'turn the Fences of the Holy Ground,
 Which Heav'n contriv'd to keep the sensual Low,
 For from the Sense uncurb'd, did the first Mischief
 (Flow.

III.

Who can in Thought, revolve the Dismal Scene?
 What Myrmidon from Tears himself refrain?
 Who

Who keep his Breast from Grief and Horror free,
 And view the Ills of Lawless Liberty?
 Such as were knit in Amity before,
 And the same God, did the same way adore,
 Now burst in Tribes, of Order weary grown!
 The High-Priest falls, to save the tottering Throne!
 Yet higher still their Discontents arise,
 New Laws they want, new Statutes they devise.
 And step by step, they whet themselves to Rage,
 Untill at last they solemnly Engage,
 The Yoke of God from off their Necks to break,
 And yet to term it for Religion's sake.
 Thus he deserv'd to bear the greatest Sway,
 Who best was gifted, both to Fight and Pray.
 O pious Times! when Men with one Accord,
 Went out to murder, and to praise the Lord.

IV.

Th' Almighty seem'd to leave us for a while,
 And to one Aceldama turn'd the Isle.
 A finish'd Traytor the Rebellion heads;
 Three Kingdoms yield, the Lords Anointed bleed,

By

By wretched Sentence, at his Palace Gate,
 And there, instead of being laid in State,
 For several Days his mangled Carcass lay,
 Expos'd to grace the new Usurper's Sway,
 Who to his Scepter boldly laid his Claim,
 Nor fear'd to grasp it, by another Name.
 And how he sway'd, it every Briton knows,
 It felt like Iron, when they did oppose
 The least Caprice of his despotick Pride,
 And so continu'd till the Tyrant dy'd.

V.

Then Liberty another Shape puts on,
 For Freedom must by Freedom be undone.
 Th' Usurper's Issue fully laid aside,
 The Factionous Tribes amongst themselves divide,
 And Heav'n took hold of this appointed Hour,
 To re-establish his anointed Power,
 And crush Sedition; which from thence did cease,
 Till Britain, wanton with a lasting Peace,
 And tir'd with Plenty, laid those Mercies by,
 Her Strength once more, upon herself to try.

*Ah Britain! where will thy black Stories end?
How long wilt thou against thy self contend?
Tho' slow to Anger, Heav'n can punish still,
And plague thee, by permitting of thy Will.*

*Sure are his Shafts, and strong his holy Arm,
'Gainst which Obedience, is the only Charm.*

*Then lay, O lay, thy Factions Heats aside,
And bury henceforth all thy Party-Pride,
So will th' Eternal Ruler of the Stars,
Obliterate those Crimson Characters:
Build up thy Wastes, and thy Old Ruines Raise,
And set thee far above, our Wonder or our Praise.*

E R R A T A.

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